The Bombay Guardian.

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INTERNATIONAL BIBLE STUDY.

April 17th, 1881.——*Luke* I. 67-20.

"Blessed be the Lord God of Israel for he hath visited and redeemed his people." 68. After the birth of his son, Zechariah's tongue was loosed from the restraint imposed upon it because of its unbelieving utterance, and, filled with the Holy Ghost, he began to prophesy, i. e. to declare with exultation the praises of God. The prophetical unction, in the technical sense of the word, had been very much in abeyance for some centuries in Israel. The mighty inrush of the Spirit into the heart of Zechariah was God's testimony to the exceptional character of the event that they were celebrating.

"And hath raised up a horn of salvation for us in the house of his servant David as he spake by the mouth of his holy prophets which have been since the world began." 69, 70. A horn of salvation means a mighty Saviour. This was what the pious Jews found in their Scriptures. They had Scriptures containing an account of God's dealings with his people from the very beginning of the word's history. In these they found from the very beginning mention made of a Saviour, an anointed one, that should appear for the accomplishment of a marvellous deliverance on behalf of the Lord's people. They found prophecies declaring that he should be of the house of David, and they believed that these Messianic prophecies were about to be fulfilled in the day that Zechariah saw to be dawning.

"That we should be saved from our enemies and from the hand of those who hate us." 71. God, in his government of the Israelites, found it necessary at times to execute judgment upon them by delivering them into the hands of their enemies. Smarting under the heavy and humiliating yoke of foreign domination, they repented of their folly, and cried unto the Lord for deliverance, and the Lord heard them and delivered them out of the hands of their enemies. Naturally, this came to determine the expressions used to signify the favour and disfavour of God. The restoration of God's favour was set forth by language that spoke of deliverance from the hand of their enemies. There was no other way in which, at that time, the assurance of God's favour could be conveyed to them. These were the only figures that were calculated to convey the idea of deliverance to them as a nation. Accordingly, we need not be surprised that this sort of language should be abundantly used in speaking of the blessings to be introduced by the reign of the Messiah. In the days of Zechariah the country was in subjection to the Romans, who disliked the Jews because of their condemnation and intolerance of idolatry, and were correspondingly held in aversion by them. The one thought of the nation was deliverance from the Roman yoke, and as time rolled on this desire became more and more intense. Even the spiritual men of the nation could not anticipate but that the Messiah would deliver them from their political subserviency to these heathen, and give them the independence to which as God's elect they were particularly entitled.

To the Christian living after the day of Pentecost this language is not misleading. The gospel has shown him who are his true enemies and what is the worst bondage to which men are subjected. He sees that deliverance from the Romans would be of very little profit to the Jewish nation so long as they were governed by pride and self-rishteousness and self-will. The Spirit of Pentecost is the best commentary on the prophecies concerning the Messianic times; and we find the sacred writers disentangling the prophecies from their Jewish costume to show that they pertain to all who belong to the seed of Abraham by faith.

"The oath which he sware unto our father Abraham, that he would grant unto us that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." When Abraham had manifested his faith by the surrender of his only-begotten, God was pleased to say: "By myself I have sworn, because thou hast not withheld thy son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven; and thy seed shall possess the gate of his enemies." Gen. xxii. 15,16. At the cross of the Messiah the believer learns that his worst enemies are within him. He is his own greatest enemy. Usurping self must abdicate the throne and the Lord of glory must possess it. The characteristics of the Messianic kingdom are here described. 1. The service of God. All our faculties are engaged in the service of God. There is no divided empire. 2 Fearlessness. The believer is armed with a weapon that no enemy can stand before, viz. the promise that all things shall work together for his good. What then should he fear? The Lord has promised never to leave or forsake him, 3. Holiness. The Holy Spirit takes up his abode in him, and brings to his moral and spiritual nature all the resources of the Godhead. He is delivered from the necessity of appealing to a recreant heart, a corrupt nature, being made partaker of a divine nature and finding his life in that. 4 Righteousness, This denotes the acting out of this life in all the details of our conduct. 5. 'Before him.' In the realised sight of God. 6. Perpetuity. All the days of our life. These are the blessings of the Messianic deliverance inherited by every one that treads in the steps of the faith of Abraham. Alas, how many are content to remain on the east side of Jordan instead of entering into the rest that remains to the people of God.

"Thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins." John was to prepare the people for the advent of the Saviour, by upholding the claims of God and bringing them to a sense of their sins, and at the same time, referring them to the advent of Him whose word would absolve them from sin.

WEEKLY REVIEW.

—A very painful feeling was created in Bombay last Sunday by the intelligence, rapidly diffused, that a gentleman well-known to many here, had been found dead in bed that morning, and that there was no reason to doubt that death was his own act. We refer to Mr. Alfred Row, deputy Postmaster. The report of the Coroner's Inquest published next day made the public thoroughly acquainted with the circumstances that had led to the act. Some Government parcel from Calcutta had been delayed through the alleged insufficiency of the department under the care of Mr. Row and the latter had been blamed for it by Mr. Hogg, Director-General. A letter from the latter, written last Saturday, contains these words:

"Your office has been convicted of a gross blunder which reflects any thing but credit on the officer charged with its management."

We know Mr. Row, and if we remember rightly assisted him in getting employment in the Post-Office many years ago. His career has been what people would call a successful one. He was very sensitive to any reflection upon his honour in all that regards the faithful discharge of his official duties, and this is made very evident by the letters which he left behind him, carefully emphasizing his reasons for taking his life. Here is an extract from one of these addressed to Mr. Stuart, Postmaster, Bombay:

I have worked with you for many years. Do not allow my good name to be aspersed. I assure you I take my life now because I know from the D. G.'s decision that I shall be kept here for years, perhaps for ever; and you know how I suffer day after day from ill-health. When I come to think of how I have worked, and striven in vain, it makes even me wonder how so much work could go without some reward, whereas I am rewarded with obloquy in my last moments. I wrote to the D. G. to-day for promotion. You know by this the reply. I consider he has driven me to my early grave. He has his victim. I hope he is satisfied. Good-bye and God bless you and yours.

It appears that some time in the course of Saturday night, he took a large dose of chloral, slept, and never woke. He had been for some time suffering from bronchitis and asthma. The coroner's verdict ascribed the act to temporary insanity. In one sense it is a kind of madness to stake so much upon the recognition of one's services by an earthly superior as to feel that one is ruined when this is not obtained. It does not require great knowledge of men to be aware that it is possible for the most faithful services to go unrecognized and unrewarded, while defective service meets with lavish honours. One

thing cannot but strike almost every person that reads the particulars of this distressing case; viz. Surprise that a person could be so tenacious of his honour as a public servant, at the same time that he has not the slightest scruple with regard to the crime of taking his own life. How serious a trespass this self-homicide is will appear to any one that will reflect upon the distress that will be caused to the wife, and to the six children growing up with this dark cloud resting upon the memory of their father. The act of a moment beqeaths a legacy of bitterness to coming days and weeks and months and years. On the supposition that he was in his right mind when he committed this act, it is impossible in this connection not to condemn strongly the selfish sensitiveness and want of moral courage displayed in the act. When we call to mind that Mr. Row had been suffering from a trying illness, that he had somewhat contracted the vicious habit of using chloral, that his nervous system must have been seriously disturbed, we incline to accept of the verdict of temporary insanity, brought about by the rebuff which he had that day experienced from the head of the department. May He who is the Husband of the widow and the Father of the fatherless comfort those who have been left behind.

—From the particulars now at hand concerning the assassination of the Czar, we learn that it was brought about by explosive bombs thrown by hand, and that a considerable interval occured between the throwing of the first and second. The Emperor was uninjured by the first explosion, and alighted from his carriage to give attention to those who had been injured. It was while he was engaged in this self-forgetting and humane employment that the second bomb was hurled at his feet. One of His Majesty's legs was completely shattered and there were other terrible injuries. He was placed in a sleigh and driven to the Winter Palace, where he lingered for an hour or two and then expired. Some months ago we spoke of the way in which it is customary to deal with those who have sustained injuries in the street, expressing the opinion that immediate removal was the worst thing possible. Medical aid should be brought to them where they are, and such relief as is available should be administered on the spot, as in many cases death might be caused by the violence involved in hasty removal. The *Lancet* expresses the opinion that his life might possibly have been saved if relief had been more promptly obtained. It was the Emperor's own wish that he should be conveyed to the palace rather than placed in a neighbouring house for treatment.

—The party who wished the public to believe that the number 1881 had some unrivalled properties because the added figures make 18 and 18 divided by 3 gives 6, and three sixes are 666, the number of the name of the Beast, has written again to the *Bombay Gazette*, and not noticing the many other numbers of similiar properties tendered by us, rejects 2772 because the figures cannot be turned upside down as those of 1881 can! 1 and 8 can stand on their heads, but 2 and 7 cannot! Said party thinks it very incongruous that her name should appear in our paper, and she is perhaps right in this.

—We regret to see in an American paper mention of the death of the Rev. Elbert Osborn, father of the Rev. Wm. B. Osborn of the South India M. E. Conference. He was 81 years of age and was much honoured of the Lord's people for his godly life and earnest ministry.

—We understand that at the time when the *Chuppan Bhog* festival was held at Neriad last month, a Mahomedan Moolvi, with his wife and son, was converted to Christianity. He was a well-known and much respected resident of that place and his renunciation of Mahomedism for Christianity naturally excited a good deal of attention. He took an opportunity before his baptism of declaring the change that had taken place in him, and his reasons for trusting in Christ as his Saviour from sin, in a speech that lasted five hours; appealing at the close to his hearers to declare if they knew any thing against his character. They could allege nothing against him, but expressed regrat that he should be leaving Mahomedism for Christianity. He is at present we believe in Surat with his family. We congratulate the Irish Pres. Mission on this important accession.

—We had the privilege of attending a meeting of the Native Christians connected with the Am. Marathi Mission in Bombay convened for the purpose of taking leave of the Rev. Mr. and Mrs. Park, about to leave for America. The meeting was partly of a social character. In the course of the evening an address was read by Mr. Shahu Daji, expressing the high appreciation entertained of the mission work of Mr. and Mrs. Park and of their wise and well-directed efforts for the promotion of the welfare of the Native Christians. These words were accompanied by a number of handsome presents, which will testify to many in America that the surrender of their sons and daughters by American Christians to the work of the Lord in India is not thought lightly of by those who reap the benefit of these sacrifice. Many prayers will follow Mr. and Mrs. Park, and Mr. and Mrs. Wells their fellow travellers. Mr. Wells arrived in this country in 1869 and Mr. Park in 1870. Mrs. Wells has been an invalid during most of her Indian life, but "she has done what she could," and both she and her husband will be very much missed by Native and European Christians to whom the Lord has premitted them to be useful.

—The attention of our readers is drawn to the notice about the annual meeting of the Temperance League which will be found in our advertising columns. This meeting is to be held this year in the General Assembly's Institution, it being the purpose of the Committee to have a Temperance Social Meeting in the Town Hall in the ensuing cold season. Friends of the Temperance movement should make every effort to be present at the meeting.

—The Rev. Mr. Brown, of the Oxford Mission, delivered a Lecture in Calcutta the other day in which he proved the existence of the one true God and the necessity of worshipping him, and in conclusion thanked the Brahmo Somajes in India for preaching Theism. Theism is one thing, and the worship of the one true God, another. The people whom Christ addressed throughout his ministry were theists, but he told them plainly that they did not know the one true God. Speaking of these very persons our Lord in his prayer says, "Oh righteous Father, the world hath not known thee." "This is eternal life that they should know thee, the only true God, and Jesus Christ whom thou hast sent." To the Jews in Jerusalem he said: "Ye say that he is your God; yet ye have not known him" God was manifest in Christ, and the Jews showed that they knew not God by refusing to believe on Christ. "He that sent me is true, whom ye know not." "Every man that hath heard and hath learned of the Father cometh unto me." "The Father hath committed all judgment unto the Son, that all men should honour the Son even as they honour the Father." "I am the Way, the Truth and the Life; no man cometh unto the Father but by me." John xvii. 25; 3; viii. 54,55; vii. 28; vi. 45; v. 22,23; xiv. 6. Christ is THE WAY, not one of the ways; the one only foundation of the sinner's faith and hope. The God who is revealed in Christ is another being altogether from the God who is known by taking a little of Christ and a little of Chaitanya and a little of Mahomed and a little of Sakya Muni. Some of the bitterest enemies that Christianity has ever known were theists. Between a material image of God and a false conception of God we find no essential distinction. It is a grand thing for a man to learn that the use of images is a dishonour to God and to renounce all polytheism; but then the next question is 'How shall I know the true God?' Happy for him if he finds out that Christ is the revelation of Deity. But to remain without asking that question is to remain without God in the world.

—It pleases the *Sunday Mirror* to stigmatize as European Christianity that which denies that there is salvation in any besides Christ, and our contemporary tries to make it appear that more of the spirit of Christ is shown by those who represent the Gospel as giving the right hand of fellowship to half a dozen other mutually conflicting religions. We find it hard to believe in the sincerity of one who alleges that the Gospel does not antagonize all other ways of salvation. Christ claims to be the Light of the world and declares that all are working in darkness who do not follow him. The Gospel professes to be a divine offer of salvation to every human being. It is not a rival religion; it is God's offer, made in view of the fact that all the religions of man's devising can do nothing to bring man to God. "There is no other name given among men whereby they may be saved." To selfish men it seems the most easy explanation of these statements regarding the exclusiveness of the Gospel, that they are dictated by the pride and self-conceit of Christians. The real explanation is that the Christian is taught to say "let God be true though every man a liar." The exclusiveness of the Gospel has its origin in divine love. Christians do not deny that there is much that is good in the religions that have sway among men, they simply deny that men can be saved by them. God has given a Leader and Commander for the race, and it is only as men forsake all other leaders to range themselves under his banner that the millennial days of the world are brought near.

—The Mirror publishes at full length a sermon by an American minister, Rev. T. T. Munger, entitled John the Baptist and Carlyle, aiming to show that Carlyle was remarkably like John the Baptist. He differed strikingly from him in one very notable particular, viz. the willingness of John to have the attention of all diverted from himself to the Christ of God.

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Native Christians of Bombay, China and Japan.

(Communicated.)

The quarterly meeting of the Bombay Native Christian Church took place this time in the house of the Rev. Jani Alli on Friday, the 1st inst. The large hall of the place was filled to the overflowing by native Christians of all denominations. There was also a good number of their foreign friends present, chiefly missionaries with their families. After tea and general intercourse with each other, the Rev. Dhunjibhái Nowroji, of the Free Church Mission, took the chair. He gave out an English hymn, and the Rev. Vishnu Bhasker, of the American Mission, offered up a prayer in Marathi. As this was the first time that European and American friends were invited to the meeting, the Chairman took the opportunity of explaining in a few words the object of the Association. He said that the name it bears sufficiently indicates the object for which it exists. Christians, no matter what their country or colour is, are essentially an united people. They are all baptized unto Christ; they all eat the same spiritual meat and they all drink the same spiritual drink. The spirit of union does exist among native Christians of India, and it manifests itself in various forms. They belong it is true to different denominations, but seldom, if ever, do they make any thing of their denominational differences. The fact is, they do not know, and are not eager to know, what these differences exactly are. They are Christians, and they glory in that name. Consequently their Episcopalianism, or Presbyterianism, or Congregationalism, or any other *ism* that may exist among them, does not prevent them from regarding each other as members of the same body. It is not possible in a country like this where they have common foes, dangers, and trials, to act otherwise. In the face of these, all their differences evaporate from the mind, and they are instinctively drawn together. Thus the spirit of union does exist among native Christians, and it is with a view to cultivate and promote this spirit, as well as to manifest it to the people by whom they are surrounded, that this Association was formed. There was also this special need for it, that in this large city where distances are very great, and people lived in a scattered state, it was thought most desirable that an Association be established, and that a quarterly meeting of it of a social character be held, that thus an opportunity be given to their brethren to come together once a quarter, at least.

In concluding his remarks, the chairman said that a special interest was attached to the meeting that evening. They had among them the presence of Dr. and M.S. Mitchell, the oldest friends of India, and especially of native Christians. They have been connected with this country for more than forty years. They have thus given the best years of life to promote the highest interests of India. They are well known both in Western and Eastern India. Some eight years ago when they were obliged to leave the country, the general impression among their friends was that they should never see their faces again. But here they are back in India in the good providence of God. Their heart is in India, and to it they have returned. And they may rest assured that their friends do welcome them very heartily. They came to India this time via Japan and China, and it is a very singular as well as a most interesting fact to state that when the Japanese and Chinese Christians heard that they were old Indian Missionaries, and were on their way to this country, they wrote letters of sympathy to their brethren in India, and asked Dr. Mitchell to be a bearer of them. He most readily and thankfully agreed to do so, and in the meeting on Friday last these letters were presented to the native Christians of Bombay in their original character with translations. This is beyond question a most significant and encouraging fact. We most heartily thank our Japanese and Chinese brethren for their communications; and we thank our friend Dr. Mitchell for bringing them to us. The Lord be praised for all this.

The Rev. Dr. Mitchell made a few very interesting remarks after this. He dwelt on his own and Mrs. Mitchell's unabated interest in this country, and how glad they were to be back once more among its people. Dr. Mitchell then presented the letters above alluded to, and read the substance of them in English.

The Rev. Appaji Bapuji, of the Church Mission, gave a substance of Dr. Mitchell's address and of the letters from their brethren in the far East in Marathi. Mr. A. warmly welcomed Dr. and Mrs. Mitchell back to India, and spoke of the good accomplished by them in the country in former years. He said Dr. Mitchell was a scholarly man. He has acquired a very correct and idiomatic knowledge of Maráthi, as may be seen from the numerous tracts he has written in the language.

Major Oldham being present in the meeting, and as both he and Mrs. Oldham are soon to leave India for England, the chairman took the opportunity of saying that both of them will be missed very much by native Christians. They have laid the members of the entire native Christian community under great obligation to them. They have given their prayers, sympathy, advice and purse freely to native Christians of all sections of the church in the presidency. God grant that they may return soon to this land in good health and strength.

Major Oldham made a few appropriate remarks in the course of which he said that his words in reference to native Christians in the late meeting of the Missionary Conference were very much misunderstood.

During the meeting some Marathi and English hymns were sung by Christian girls of different mission schools, and the meeting was closed with a Marathi prayer by the Rev. Baba Padmanji.

BOOK NOTICES.

"*Like the Palm Tree.*" This little book is by Capt. Bryans, one of whose works we were noticing some time ago. It consists of thoughts suggested at a Soldiers' Bible Reading by the verse, "The righteous shall flourish like the Palm-tree." A number of interesting analogies are here traced between the Palm-tree and the Christian soldier. We are a little surprised that one who has been in India should specify among the excellencies of the Palm-tree that it gives a refreshing shade.

"*Christ my Shepherd.*" This is also by Capt. Bryans, and is published by Nisbet & Co. It is a larger work than the one above mentioned. The closing words of Isaiah lxii. "Songht out, a city not forsaken," words that seem to be addressed to the restored Jerusalem are used as the text. When the Jews were carried captive, their enemies considered that Jerusalem was a city forsaken of the Lord. The contrary shall be made evident, says the prophet. The author however considers the leading idea contained in the words to be that of "a shepherd, seeking out, tending and watching over the sheep of his pasture." There are so many passages in the Scriptures that distinctly embody the idea of the Lord as the Shepherd of his people, that we should have thought the author of this little book would have taken one of that character. We have much pleasure in commending this little book to our readers. We make the following extract that our readers may become acquainted with the flavour of it.

And if Christ does not forsake us, has He not set us an example that we forsake not each other? Next to His love, believe me, there is no support in sorrow like taking a practical interest in the souls of others. The great object in life, after making our own calling and election sure, is to seek each other's spiritual welfare. The world thinks differently, but the Christian takes every suitable opportunity to strengthen the brethren (Luke xxii. 32), thus obeying the orders of the Captain himself. Believers, as brothers in Christ, as comrades in the same army, stand in great need of encouragement and help from one another—much more indeed than they usually get. Is not this your experience as it is mine? Living alone, as it were, in the midst of a scoffing and unsympathising world, their souls are strengthened, restrung, and comforted by the sympathy of each other; "as in water face answereth to face, so the heart of man to man" (Prov. xxvii. 19).

"Report of the Madras Aux. Army Scripture Readers' Society." The receipts of this Society last year, subscribed in this country, amounted to Rs. 3600. The Report states that the Parent Society have made a grant of £200 per annum to the Rev. J. G. Gregson, constituting him their Agent in India. Upwards of 6000 religious and temperance papers were distributed among the soldiers.—The report speaks with much regret of the loss sustained by the Society in the death of Mr. R. A. Stewart, Reader at Bangalore. At the end of the year there were three Scripture Readers employed by this auxiliary.

"An English-Arabic Lexicon, by Geo. Percy Badger, late Chaplain Bombay Presidency." Dr. Badger has been many years engaged on this work. No one, we suppose, would be better fitted for the preparation of such a work, than Dr. Badger. This is much more than an ordinary Dictionary, as it seeks to make the reader well acquainted with the various senses of the words by a copious introduction of illustrative phrases. As regards type the work is magnificent. It has been brought out by Fegan, Pauls & Co., is royal 4to in size, and is sold at £9-9s.

"The Israel." This is the title of a small four-page sheet printed in the Marathi language, just started at Poona. The title of it shows that it will treat especially of subjects in which the Israelites of our presidency are interested.

The Bombay Guardian.

SATURDAY, APRIL 9, 1881.

A SIN-SUBDUING GOSPEL.

In successive numbers of the *Christian* lately received a series of articles is furnish- by the Rev. Chas. Graham, entitled "Scriptural Holiness not Sinless Perfection." Dismissing the word perfection as one easily misunderstood, we ask, is the position assumed this, viz. that the holiness required in the Scriptures is not a complete deliverance from sin? This is the very position maintained in these articles; the author is earnestly combating as unscriptural and erroneous the belief that Christians may expect to experience the grace of God in any measure that will give them complete victory over sin. If this opinion is correct, we fail to see that any adequate provision has been made for the introduction of believers into paradise. It is certain that nothing that defileth can enter therein; the church of Christ is to be presented to him without blemish and without spot. Where is this final purification to be effected? "To be absent from the body is to be present with the Lord"; Scripture tells us nothing of any place of purification beyond this world. It follows that redemption from all iniquity must be accomplished in this life or not at all. Death is the mere cessation of life; the privation of all the powers that pertain to life; and perfect holiness if ever realized, must be realized before consciousness has departed. Mr. Graham says: "the cleansing from all sin is a continuous act. And if a man is being continually cleansed from all sin, he surely must have sin that requires to be cleansed away." The Christian is all his life long sinning, and the blood of Christ is all the time cleansing. We fail to see how any thing can be said to be cleansed, that renews its own defilement as fast as it is cleansed. According to the assumption, the defiling power is fully equal to the cleansing power, and the latter never once gets ahead of the former. But how about the exit of the Christian from this world? Does the grace of God obtain a victory over sin in the last moments of the Christian's life? If so, then the entire argument for the perpetuity of sin falls to the ground. We receive the blessings of sanctification as we do all other spiritual blessings by faith; faith can only take hold of the promises of God; the faith whereby the dying believer receives full sanctification must be based upon some promise; but according to the reasoning of Mr. Graham, there can be no such promise, for if there were it would be available for the Christian at an earlier period of his life. We would not be understood as upholding all the views that Mr. Graham opposes; in fact we do not. But we freely confess that it gives us a very painful shock to hear a Christian teacher allege that in the glorious Gospel of the grace of God, there is no such thing contemplated or provided for, as the total defeat of sin in the believer. Sin is to the believer, in his measure, what it is to God. It is a synonym for hell. The Christian is to pluck out his eye and cut off his hand rather than sin; yet after he has done this, and been crucified with Christ, he is still for all his life chained to this abominable thing! And his name in the Scripture is *saint* or *holy one!*

Scriptural holiness is expressed in the command to love God with all the heart and soul and mind and strength, and one's neighbour as one-self. This is what God requires of a man, and it is all that God requires of him. This law of love when obeyed excludes sin. The law has no power of its own to secure obedience; but what the law could not do in that it was weak through the flesh, that is, was opposed by man's carnal heart which is not subject to the law of God neither indeed can be, God accomplished by his Gospel. The Spirit of life in Christ Jesus makes us free from the law of sin and death, Rom. viii. "As God is holy so be ye holy in all manner of conversation." This, we suppose, is Scriptural holiness. "Be ye perfect, even as your Father in heaven is perfect." Let us bear in mind the grand distinction between the law and the Gospel; that the latter along with its requirement offers power to obey the requirement. As Christ when he commanded the man with the withered hand to do what he had no power to do, by the very command intimated that the needed power accompanied the word. Let it be observed that the Scripture does not merely command perfect love but engages that the believer shall have the requisite power to obey the command. See Deut. xxx. 6: "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul, that thou mayest live." The Spirit of God brings to the believer infinite power for the subjugation of sin. The Lord Jesus was glorified by the miracles of healing which he wrought when on the earth, and the Spirit of God is glorified by the reedmption of the believer from all iniquity. In the work of sanctification the first thing is for the believer to be disabused of the idea that he has any power of his own to put away sin and purify the heart. The principal reason why Christians shrink so from the idea of complete deliverance from sin, is that they have not reached the point of self-despair so as to give the glory of the work of sanctification entirely to the Spirit of God. When we look at the matter from the divine standpoint it becomes evident that nothing less than complete victory over temptaion and sin, glorifies the Saviour. As he is the source of the power by which the Christian is freed from sin (Rom. vi, 7,13,22,) so the power to keep from it is from him all along. One of the arguments used in the articles of the *Christian* is that once delivered from sin, the believer would have no more need of the blood. This seems to us preposterous. How is the Christian kept in his relation to Christ and God, kept in the enjoyment of his sonship and of the right to plead the promises, how is he able to take a single step in the spiritual life except through the death of Christ. Even in heaven what is the object that engages the attention of all but *the Lamb in the midst of the throne* as it had been slain. The articles referred to treat the matter from the point of view of I John i: 8-10 understanding that passage in the way which we have shown to be utterly incongruous and unauthorized. The 10th verse shows what is meant by the 8th.

.... The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of great actions is gone, like the bloom from a soiled flower.

THE COMING KINGDOM. III.

Another leading feature in the kingdom of Christ the due exhibition of which is essential to the realization of the prophecies concerning Messiah's kingdom, is the separation of its subjects from the rest of mankind. The promises and purposes of God concerning the kingdom of Israel, could not be realized except as the people obeyed the command to be separate from the other nations of the earth. Just in the degree that they made light of the middle-wall of partition which God had set up, and became assimilated to the surrounding nations, God found it necessary to withdraw the tokens of his favour and send judgment upon them. Separation was not a more essential condition of the divine favour in their case than it is in the case of Christians. The separation is not however of the same kind. Christ in his last prayer for the Church, expressed it thus: "I have given them thy word, and the world hath hated them because they are not of the world even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world even as I am not of the world." They are the light of the world; that which enlightens must be distinct from that which is enlightened. They are the salt of the earth; but that which preserves must be different in its nature from that which is preserved by it. "Ye are not of the world, but I have chosen you out of the world; therefore the world hateth you." This is what is meant by Christ's choice, viz. separation from the world, election out from among men. Christ particularly notices that the separation effected between his disciples and the world is one that not only cuts them off from the sympathy of the world but brings upon them their hatred. Naturally this would be simply the rearing of a most formidable barrier between them, effectually precluding the idea that Christians will be in a position to exert any influence upon men for their good, and cutting off the only hope discoverable of their salvation. This is the way in which the matter would present itself to those who are wise in this world's wisdom. Nothing could be more obvious or unquestionable than this, to one who reasons according to the ideas that prevail among men. You want to win men to Christ; to get them to listen to you when you speak to them of salvation: there must be some points of contact between you and them, some affinity or other must be established; you want to get their confidence; surely nothing can be more fatal to your purpose than to incur their hatred by the adoption of ideas and principles that they detest. Nothing is more unpalatable to them than the doctrine of self-denial, renunciation of the world and of the honour that cometh from man. The Prince of the world points out that in order to obtain influence over men, it is necessary for Christians to tame down the strong expressions of the Gospel and show that its bark is worse than its bite, and that it does not really demand an out and out abandonment of the world's maxims and customs. Our nineteenth century Church has listened to these suggestions and has so smoothed down the harsh expressions of the Gospel that nobody now is frightened by them. But we have pointed out that the world is only to

be overcome by a church that recognizes the absolute dictatorship of Christ, and consents to be governed by every jot and tittle of his teachings. Well. Christ points out that separation from the world must be complete even to the point of securing the world's hatred, before there can be any hope of the victory promised to the saints of the most High God. The wisdom of this world at the helm of Christ's ship can only drive her on a rock. Let Christ be true though every man a liar, though ten thousand eloquent servants of his turn out to be liars. With prodigious study and care we have found a great many points of contact and elements of sympathy between the Church and the world; but we have only miserably frustrated the plan of the Master. Christians must be so identified with Christ that men shall have the very feelings towards them that they would have towards Christ if he were present as the Man of Nazareth; as the princes of this world, the Herods, Pilates, and high-priests had towards him in the days of his flesh. He who knows all things assures us that when the world hates Christians the world is nearer salvation than when the world is friendly towards them. Oh what a perilous mistake is that which is made by so many, that it will not do to differ too markedly from the world, else we shall lose our hold upon them. It will be a good thing for us to lose our hold upon them, that the Lord may get *his* hold upon them. The truth which makes men dislike earnest Christians is the truth which God uses to make them sensible of their spiritual ruin and danger. They are the very near the place where they will get a glimpse of Christ, dying on the cross for their sins. We, in our mistaken tenderness are trying to tide them over the self-condemnation which the Gospel claims to bring them to. All this must be abondoned. We must not shrink from any thing in the way of spiritual separation that the Gospel summons us to. We must give up the armour of Saul for the armour of God.

REMINISCENCES. CXV.

Diary, 1846.

May 17th. A profitable Sabbath. Began the day with a meditation on the evil exercise of the imagination on the part of young men, Christians. Something of the romantic idolatry of the age has its place in them. The very affections which God wants for himself, for the sake of which he would give all the rest, are those which they, without a feeling of compunction, bestow upon some fellow-sinner, seen or yet to be seen. An immense evil, I am sure, and a great cause of spiritual paralysis.

Saw a young man afterwards who made God the author of all sin, in fact made a demon of God. Saw in him my former self, and had all the morning a spirit of heaviness in view of the wickedness of the heart of man. Heard a sermon on, "Who came not to be ministered unto, but to minister."

I hope, and especially I pray, that this may be the beginning of weeks. That I may now live indeed. That self may meet with no favor whatever. That all my faculties and affections may be awake. That whatever I do, I may do with might. That I may make extraordinary growth in all grace and in all divine truth.

18th. A day of study. Am dissatisfied. Have just had a season of distress in view of the little I have done. Yet I have had some new views of Christ. And the wisdom of God appears to me entrancing to-night. Nothing in the universe so small, insignificant, mean, unnoticed, transitory, but that it may be called a casket containing the proofs of all the perfections of God: so that if there were nothing else to speak of him, it could give a most ample and glorious account of him. It is this that makes existence a boon and a dignity. I myself am nothing; yet I bear in my body, soul and spirit the marks of God. His name and attributes and history are written upon me.

I want to learn the great art of utilizing my time; of knowing always what is the very best thing to be done; and of doing it with concentration of all my powers, every irrelevant thought being excluded. How much wilt thou do for me, oh God? Wilt thou reform this disorganized intellect as well as this depraved heart? Whatever thy Holy Spirit can do, I am sure of, only I will co-operate.

I am convinced I know nothing, nothing, nothing of the spirit of love. Much as I have learned of divine love, I have yet very false and defective notions of it. The 13th of 1st Corinthians has meaning in it I have not yet seen. How worthless is everything else until I have this. The marvel of marvels is that God should bear so long with one so earthly, sensual, devilish in all that relates to this heavenly sentiment.

Began again our little meeting to-day in Br. D.'s room. God bless these daily reunions and pour out his Spirit upon this seminary as never yet.

I am an anomaly. I so love the name of Jesus that sometimes I can repeat it for a quarter of an hour together with indescribable felicity. And yet he knows that if ever there was a base, unprincipled, ungrateful recreant, I am he.

19th. 'Whatsoever things ye desire when ye pray, believe that ye receive them,' Early in the day I was impressed by this text, and it had a happy effect. Having some duties to perform, I called upon him for grace to do them, and then threw the responsibility on him, and my anxiety away; and he was faithful. It has been a good day. Profitable meditation on the word. Three prayer meetings. In one, Judson the missionary was held impressively up before me. What an insignificant wretch am I, with doubtless more self-complacency than all the Judsons that ever lived. He was spoken of as Jesus Christ's man. I cannot contentedly let any man engross the title. In another, Paul was forcibly presented. What power of motive was there in his gospel, or in his sins, or in his circumstances, or in his age, that is not in mine? The great thing is to get contempt-hardened; to run the gauntlet of man's scorn. I have not taken the first step in this.

What I uttered in prayer this morning, is, I believe, the habitual feeling of my mind; that if there are blessings to be bestowed, I desire that they may be bestowed on others rather than on myself. If the choice were offered me, of having a blessing, or letting another, whosoever in all the earth he might be, have it, I would consign it to that other. I have no desire in life disconnected with the good of my fellow-creatures. Now there is no great virtue in this; it costs me nothing; I feel that I have an infinite treasure not to be taken away, and I can well afford to give to a wretched world. And I know there is selfishness in me.

21st. A day of blessing. Hours of sweet meditation on the 6th of John, and of precious communion with him whose words are contained therein, and who dwelleth in me and I in him. Altogether a calm, sweet day. Offered a prayer to-night for new discoveries of the glory of God in Christ, and new experience of the power of his sufferings. I mention it here to show Thee that I am in earnest, and look for its fulfilment. I am not sure but that I have the beginning of it. I feel weak from the physical effects of my Saviour's nearness. I should be lost in amazement; whereas I live as though all were in the course of nature. Think I am making some little advances to a spirit of lovingness. But oh what remains.

23rd. I feel there is occasion to thank God for this day. Three precious prayer-meetings. I begin to have a little faith that God will give us another and greater outpouring before the end of the term. Let me have a great deal of faith. In two of these meetings I had a remarkable sense of the Saviour's presence all the time, and presented to him all the prayers myself. I must feel my responsibility in every meeting to introduce the Saviour and never lose sight of him. Have had a new and delightful view of Heb. 5: 7, giving me to see the character of Christ in a still more engaging aspect. I want yet to explore this subject and understand that capacity of sympathy which fitted him to be our ever living High Priest.

We wish to draw the attention of our readers to certain statements found in the above extracts under date of May 17 and 19, from which, taken by themselves, it might appear that the grace of God had altogether failed to effect any improvement in the character of Homunculus. He says that he knows absolutely nothing of the spirit of love; that he is earthly, sensual and devilish in all that relates to this grace. And yet in the second paragraph under date of May 19, he makes it evident that he loves God with all the heart, and his neighbour as himself. How are we to reconcile these utterly conflicting statements? The answer to this will solve one of the greatest problems in the matter of the soul's sanctification, and we propose to address ourselves to the consideration of this problem in our next.

NOTICES.

BAPTIST CHURCH.—The Rev. C. W. Christian will (D.V.) preach in the Chapel, Bellasis Road, Byculla, on Sunday evening, the 10th inst., at 6 o'clock.

THE fourth Annual Camp-meeting at Lanoli will commence on Wednesday next the 13th inst. at 7-30 A. M.

APPOINTMENTS in M. E. Churches for tomorrow: Grant Road: 8½ A. M. Jacobs; 6 P. M. Shreves.——Dean Lane, Fort: 11 A. M. Shreves; 6 P. M. Morris.——Mazagon: 11 A. M. Bowen; 6 P. M. Jacobs.

Epitome of News.

SATURDAY, APRIL 2.

—Mr. Hopwood, Q. C., M. P. for Stockport, gave notice in the House of Commons of his intention on Tuesday, the 15th of March, "to ask the Secretary of State for India whether he is aware that the Contagious Diseases Act was re-applied to Bombay early in 1880, in spite of strong objection expressed by a large number of influential natives and Europeans, including the Bishop of Bombay; whether the Native Justices and the Municipal Council of Bombay have not declined throughout to vote money towards the expenses of the working of the Act; whether the Government of Bombay have deducted the sum of 15,000 rupees from the grant of 90,000 rupees usually paid by the Government towards the expenses of the Bombay City Police, although the grant was long previously agreed upon, after full discussion between the Municipality and the Supreme and Local Governments; and whether the Home Government approve of the forcing of the Acts in question upon a population so sensitive and peculiar as that of India in regard to the treatment of women.

—Sergeant Smith, Overseer P. W. D., at Rawalpindi, attempted the life of his wife on the 28th March by shooting her through the

neck. She is in a precarious state. Smith is in custody.

—In the Central Provinces, a Gond, having murdered a boy for the sake of a pair of silver bangles, worth Rs. 8, was, unsupected by the Police, employed and paid by them to carry the body of his victim some thirty miles for an examination by the Civil Surgeon.

—It is reported from Mandalay that a large force of King Theebaw's troops, encamped at a place named Nyoung Yue, were attacked and defeated by a body of Shans. The attack was made at night, and, it is said, the Burmese suffered heavily.

—Millwallah in *Times of India*: The Government of India have been a long time in framing the Factory Act, and I did expect to find something more worthy of the name of a Factory Act than the one which is to come in force on the lst of July. In my opinion, there is only one good clause in the whole Act, and that is the clause relating to children not being allowed to work more than nine hours per day. I expected to find a clause prohibiting the working of factories on Sundays, but there is nothing of the sort mentioned. The Government of India take care that their offices and workshops are closed on Snndays, but when they come to legislate for the poor factory operatives they do not care how many hours in a day, and how many days in a week, the Indian manfacturers may work the factory operatives in an unhealthy atmosphere. It is quite evident that the Act will not benefit the majority of factory operatives, for whose benefit it is intended, I suppose, as they will still have to be at their respective factories at a quarter past 5 in the morning, and work untill obout a quarter to 7 in the evening in the long days.

Monday, April 4.

—The John Connon High School has to-day been removed to the handsome new building opposite the Queen's statue,

—We acknowledge receipt of the G. I. P. R. *Monthly Guide* for April, with Time and Fare Tables.

—*Lucknow Witness*; Rangoon: "Although there have not been many conversions professed in Mrs. Smith's meetings, yet it is a thoroughly admitted fact by members of all denominations, that her ministrations in this city have been blessed to hundreds of believers, notwithstanding the objections and criticisms that have been raised. Mrs. Smith left for Moulmein on the 16th, whither she had been earnestly invited by the Baptist brethren, and we hear she is faithfully holding up free and full salvation through faith in the Lord Jesus to great crowds of people, who collect in the Baptist Chapel there. She may probably return to Rangoon on the 25th to be present at an anniversary meeting to be held in the Methodist Episcopal Church on that day in comemoration of the dedication of that Church."

Tuesday, April 5.

—Yesterday morning, at about 5 o'clock, a Hindoo named Wittoo Crushnajee, lately employed as a labourer in one of the printing presses, from motives of jealousy murdered his wife named Sukee, aged 20 years, at his residence in 12th Lane, Kamateepura.

—We aknowledge receipt of the *Indian Railway Trarellers' Guide* for April published at the *Bombay Gazette* Office, Prise 8 annas.

—*Times of India* on the new John Connon High School: On the Esplanade close to the Queen's statue, a massive and handsome building has been erected, which forms an additional ornument to the city, and reflects the greatest credit on the architectural skill and artistic taste of the designer, Mr. Adams, Acting Architectural Executive Engineer to Government. The style adopted for the school is modern Gothic with a mediæval feeling. It consists of a boys' school-room in two compartments on the ground-floor, with a dining-room behind. The girls' school and dormitories for girl-boarders and for an assistant mistress are on the first floor. The head-master's quarters and dormitory for boy-boarders are on the second floor. The school-rooms are remarkably airy and commodious."

—Press Commissioner: Two of the Amir's officials from Kabul have reached Kandahar. They report that a large body of the Amir's cavalry have passed Khelat-i-Ghilzai on the march to Kandahar, and that some regiments of infantry are following at some days' march behind.

—Charges which will need very serious investigation are made against the Egyptian Government by the Cairo correspondent of the *Cologne Gazette*. The slave trade in the Egyptian Soudan is worse than it ever was, and so far from the Government making any serious effort to prevent it, the regular troops have recently taken part in a foray on a great scale in the neighbourhood of the white Nile, which has resulted in the capture of 10,000 slaves and much booty of other kinds. Two correspondents, a French missionary named Leon Henriot, who has been for eight months past in the Nuba country, and another (whose name is not given), who has been living at Faschioda on the White Nile, supply the writer with his focts. The Nuba mountains, lying in the south of the Egyptian province or Kordosan, are inhabited by one of the finest negro races, which has steadily resisted all efforts of Mohammedan proselytism, and is in consequence specially obnoxious to its fanatical neighbours. As the intelligence and other fine qualities of the race make them fetch a high price in the market, the interest of the slave hunters combines with their fanaticism to make the Nubas a favourite prey. The French missionary writes from Delen:—"I have now been eight months among the Nubas, and often has my heart bled to see the horrors which have followed from the raids of the slave-hunting forays of the Bagarah and Gellaba. Nearly every week we see slave-gangs pass our doors, and Delen itself has become a regular robber's den."

—It is proposed to hold special open-air meetings with addresses in various parts of Calcutta on Good Friday, April 15th, commencing at about 5. 30 P.M., in which all the Christian Missionary bodies are expected to take part.

Wednesday, April 6.

—*Bombay Gazette*: We hear that the mischance which happened to the missing Kandahar packet in the Post Office was due in the first place to the fact that the havildar to whom the packet was entrusted at Calcutta reached the station only in time to throw the packet into the train which was already in motion. The Post Office authorities gave him a receipt after some demur, and telegraphed to the Officer in charge to take special care of the packet. The packet, however, arrived in Bombay without any note as to its special importance, and was in consequence detained a week and then sent *via* Southampton.

—It is stated that considerable differences have arisen among tho Positivists in London. Mr. Frederic Harrison and Professor Beesley have seceded from Dr. Congreve, and will hereafter hold separate services. Mr. Henry Crompton remains in connection with Dr. Congreve. Does this exhaust the sect?

—The *Koh-i-noor* says that two Thakoors of Marwar quarreled about a certain village, one of whom put a "bunia" to death who had gone to that village, on the ground that the bunia was a spy. Whereupon the other Thakoor assembled his forces, attacked his neighbour, and fought for two hours, with the result of a drawn battle, twenty-five men being killed and twenty wounded.

—*Overland Mail;* The Czar's assassination: An account in the *Herald* says the Emperor was warned against attending the parade from which he was returning when he met his death: —"After he had alighted from his carriage, owing to the explosion of the first bomb, an officer ran towards him, and asked whether he was hurt. His Majesty replied very calmly, 'Thank God! I am untouched. Don't disturb yourself. I must see after the wounded.' A number of soldiers of the escort and civilians who had happened to be passing at the time were lying on the ground wounded. The Emperor ordered that all attention should be paid to the injured, and especially to a Cossack who had sustained serious hurts, and then, turning round, he saw the assassin a few paces from him, surrounded by a crowd of people. A soldier of the Preobajenski Regiment of the Guard held him fast by the arms. He had in one hand a revolver and in the other a dagger. The Emperor approached the assassin with the utmost coolness and ordered him to be removed. His Majesty turned to walk home, but he had only gone a few steps when another young man threw something at his feet. A tremendous explosion followed, which was heard all over the city. As soon as the smoke had cleared away, the Emperor was seen to be lying on the ground in a pool of blood. Many other wounded persons were lying near him. The assassin himself fell to the ground, but was unhurt. He was immediately surrounded by a furious crowd, from whom the police had some difficulty in protecting him. The Emperor, who was quite unconscious, was placed on the sleigh of the Chief of Police, who took him in his arms, resting the head, which was covered with blood, on his breast. The Emperor's helmet was carried away by the explosion, and was not afterwards to be found. In this way the Emperor was brought to the Winter Palace, where he was undressed. An examination disclosed the most frightful wounds. One leg was shattered right up to the top of the thigh, and the other was severed below the knee. The abdomen was also torn open, and the face was injured. The surgeons declared amputation to be impossible, and that there was no hope. It now only remained for the clergy to perform their sad duty of communicating the dying. Crowds of people had in the meantime assembled around the Winter Palace, full of anxiety to know the state of the Emperor. Many believed that the reports of the extent of the wounds had been exaggerated. Suddenly, at a quarter to four, a deep feeling of sorrow went through the dense throng, as the Imperial ensign was seen being lowered to the half-mast, the sign that the Emperor was dead. A general officer at the same time advanced towards the crowd and made known the sad event. All listened with uncovered heads to the announcement that the Emperor had passed away, and most made the sign of the Cross in pious memory of the departed."

It is difficult to decide what the explosive material was and how encased, as all traces of the infernal shell, or bomb, were obliterated by the explosion. If, however, the bombs found on the 13th correspond with the one found, it is said, in Rousakoff's pocket, which has been examined at the Artillery pyrotechnic laboratory, they were made in a zinc case, elliptical in form, containing glass tubes, two filled with vitriol, two holding barthollly salts, india-rubber tubes with fulminating mercury, and a box holding nitro-glycerine and pyroelline, the whole weighing $6\frac{3}{4}$ lbs.

On March 11 the police arrested a certain Zeliaboff, and the information obtained from this arrest led to the discovery in the house in St. Petersburg, No. 18, in the first street leading from the Ismaelowsky Barracks, of a whole collection of bombs and dynamite, and a laboratory for preparing murderous engines. On March 13, in consequence of the indications obtained after Zeliaboff's arrest, the police visited the lodgings where Rousakoff lived, but he was not at home, and before 2 P.M. the same day, he had carried out, with accomplices, the attack against the life of the Emperor.

—Four new missionares for the Livingstone Inland Mission on the upper Congo, have just

left England. At the farewell meeting Mr. H. Grattan Guinness referred to Livingstone's life-work for Africa, and his dying in the lonely African hut. Since then seven distinct missions have been organized for Central Africa; the Presbyterian at Lake Nyassa, the Church Missionary Society at Uganda, the London Missionary Society on Lake Tanganyika, the French Basuto Mission on the Zambesi, the American Mission at Bihè, the Baptist Mission at San Salvador on the Congo, and the Livingstone Inland Mission on the Upper Congo.

—*Watchman*: A telegram from Rome, dated Friday night, says: Telegrams in the evening papers announce that a fanatical mob broke into the Protestant Church at Marsala, and, despite the efforts of the police, carried out all the books and furniture, of which they made a bonfire in the Piazza del Duomo. Entering the cathedral they are said to have received the solemn benediction of the Archbishop and clergy. The Protestant minister, Signor Lettieri, with difficulty escaped. The Prefect of Trapani has telegraphed to the Minister of the Interior expressing the hope that the ringleaders have already been arrested.

—*Word and Work*: In our last we mentioned that tidings had been received of an outbreak of intolerance at Marasala; since then a daily contemporary gave some particulars which seemed to cast blame on the Protestants. We are glad, however, to find a detailed account in the *Daily News* of Friday last, in which the correspondent at Rome fully exculpates the Protestants, and shows that the advent of a violent Jesuit Lenten preacher was the true source of the outbreak. God's protecting hand over His people was clearly shown, for the circumstances were such that the Italian Minister of the Interior writes, "bloodshed was avoided as by miracle." Our brethren in the faith have, however, suffered much loss, and we ask prayer on their behalf

—*Christian*: "We thankfully record that prayer has been answered for our dear friends Mr. amd Mrs. Walter Douglas. From the latter we hear that her husband is making decided progress to restored health."

"Our old friend, Richard Weaver, has been preaching during the last fortnight at New Barnet, with souls nightly finding Christ.

—We read the following in the telegraphic correpondence from Madrid in the *Daily News*:—

The Council of Ministers have resolved to give a free pardon and liberty to a native Protestant pastor, condemned to several months' imprisonment under the Canovas Cabinet because he held prayer-meetings in Catalonia, and the village authorities prosecuted him under the law of public meetings. The judicial proceedings against several protestants will also be abandoned in the provinces by order of the Cabinet. The reply given to the Papal Nuncio states that neither the Concordat nor the Constitution is violated by the toleration the Government is determined to grant to Spaniards who are not Catholics, and that no interference of the Bishops and the Holy See against the rights of the Government under the Constitution will be tolerated.

—Jerusalem is to have street cars, passenger elevators and a telephone exchange.

—One of the Danish missionaries in Greenland describes in his journal the method of marriage-making among that people. Human nature is clearly the same the world over. The suitor came to the missionary, and said "I should like to have a wife." "Whom?" asked the missionary. The man names the woman. "Hast thou spoken to her?" Sometimes the man will answer "Yes, but thou knowest womankind." More frequently the answer is "No." "Why not?" "It is difficult. Girls are prudish. Thou must speak to her." The missionary summons the girl, and after a little conversation, says "I think it is time to have thee married." "I wont marry." "What a pity! I had a suitor for thee." "Whom?" The missionary names the man who has sought his aid. "He is good for nothing; wont have him." "But," replies the missionary, "he is a good provider; he throws his harpoon with skill; and he loves thee." Though listening to his praise with evident pleasure, the girl answers "I wont have him." "Well, I wont force thee. I shall soon find a wife for such a clever fellow." The missionary remains silent, as though he understood her "No" to have ended the matter. At last, with a sigh, she whispers "Just as thou wilt have it." "No," replies the clergyman, "as thou wilt. I'll not persuade thee." Then, with a deep groan, comes "Yes," and it is settled.

Thursday, April 7.

—The Str. *Siam* with English Mails, left Aden for Bombay Wednesday at 1 a. m.

—During the past official year more than 1,100 miles of railway have been opened for traffic in India. The total length in miles, open on March 31st, was 9,961 miles. By the end of the current financial year there will be an addition made of about 1,200 miles of open line.

—The discovery of Professor Bell and Mr. Sumner Tainter that an intermittent beam of light impinging upon thin discs of solid material, and even upon flasks of certain liquids and gases, evokes distinctly audible sounds from them, has given rise to a new path of research. Professor Bell attributed the effect to an unknown property of light, notwithstanding the fact that sheets of ebonite, a substance opaque to light, did not entirely cut off the sounds. M. Mercadier, however, has proved that only the red and ultra-red, or in other words, the heat rays of the spectrum, will produce the sounds; and Dr. Tyndall has recently shown that all gases capable of absorbing heat are sonorous when the broken beam falls on them, and that the intensity of the tone emitted is a measure of the absorption. The mode in which the radiant heat operated in producing the sound was yet a questionable one; but the admirable and exhaustive experiments lately made by Mr. William Henry Preece, Electrician-in-Chief of the Postal Telegraphs, have left no doubt upon this point.

—The *Indian Church Gazette* has ceased to appear, and the *Indian Churchman*, a weekly, under the same editor, makes its appearance.

—*Indian Churchman*: "An Editor must ask for indulgence from his readers. Nothing is so annoying to him as to find misprints or mistakes in his paper, but the difficulty of avoiding them is immense in India, where the Pressmen and Compositors are all natives, who, as a class, however, are a hard-working lot of men, but English is a foreign language to them, and they are working in the dark, when setting up English manuscript. Even at the last moment when there is not a single mistake, a word may drop from the type, while the type is being locked up; it was 'direct,' it appears as 'credit;' the Pressman thinks he has done wonders, but he has made utter nonsense of the sentence."

—The death is announced, at the age of 60, of the Rev. Moses Margoliouth, M.A., LLD., vicar of Little Linford, Newport Pagnell, Bucks, a well-known Hebrew scholar. The deceased gentleman, who was of foreign Jewish extraction, became a convert to Christianity early in life, and was admitted to Holy Orders. After serving as curate at Liverpool, vicar of Glasnevin, and exmining chaplain to an Irish bishop, he was appointed assistant minister of St. Paul's, Onslow-square; here he remained till 1870, when he was instituted to the vicarage of Little Linford. Dr. Margoliouth was a voluminous writer, more especially relating to the religious prospects of the Hebrew race.

Friday, April 8.

—*Times of India*: We hear from Abbottabad, under date of 1st April, that there is some chance of the Waziris submittin to our terms before the campaign is actually commenced, and that their Jirgah is now sitting at Dera Ismael Khan.

—Genl. Sir F. P. Haynes, left in the Mail Steamer yesterday.

—Deaths last week, 419.

—*Bombay Gazette*; Rangoon: The European wife of a European preventive officer here has written to her husband returning him her wedding ring, and stating that she has embraced the Budhist religion, and that availing herself of the rights of her new faith she divorces him! The husband is about instituting proceedings for divorce in court in a more regular manner on the ground of his wife's adultery with another preventive officer in the Rangoon Custom House.

—The works for the proposed tunnel from Dover to Calais have made such satisfactory progress that its promoters—Colonel Beaumont, R. E., and Captain English, R. E.—are now able to employ three shifts of men constantly throughout the twenty-four hours; and are sanguine of being able to bore about 30ft. per day when all the machinery is perfected. At present two drills worked by engines driven by compressed air are at work, and about thirty labourers are employed. The bore is 7ft. in diameter, and the soil chalk. It is so firm that the engineers are of the opinion no brick or cement work will be required to shore it up. Hitherto the difficulty they have had to contend with has arisen from the quantity of water which has found its way into the cutting, and which has been pumped up by means of a powerful engine placed at the mouth of the shaft leading into the tunnel. This shaft is about 300ft. long, and the boring already accomplished upwards of 500ft. A new shaft is being driven through Shakespeare Cliff, which, when completed, will be about 200ft. in depth, and this will enable several additional hands to be employed, and the work to progress much more rapidly than at present.

Selections.

THOMAS A-KEMPIS,

The Great Teacher of Love.

Thomas á Kempis was born in 1380 at Kempen, near Cologne. His parents, who were very poor, sent him at the age of thirteen to Deventer, where there was a free grammar school under the control of the Brethren of the Common Lot. He was recommended by his brother, who was Canon of the Monastery of Windsheim, to Florentius, the superintendent of the Brethren. This good man "won the heart of the youth by kindness; furnished him with books which he was too poor to buy; and procured for him lodgings in the house of a pious matron, just as happened to Luther at Eisenach." He soon began to take part in the devotional exercises of the Brethren; and it was not long before, through the influence of Florentius, he obtained a place in the Brother-house, where about twenty clerical and three lay members lived together and received maintenance.

His dearest friend was Arnold Schoonhoven, a young man of remarkable piety, with whom he roomed. The ardent religious character of Arnold made a great impression upon Thomas, and he longed to be like him. He also shared Arnold's ambition to excel in the art of writing, and "thought within himself 'Ah, willingly would I also learn to write, did I but first know how to make myself better!'"

Thomas was a born hero-worshipper. Not only his dear Arnold, but the saintly cook of the Brother-house, John Cacabus, and the other subjects of his biographical sketches, are described with a childlike affection and a loving humility. But the man of whom he had the most exalted opinion was Father Florentius, whose simplicity of character and self-sacrificing exertions for the good of others inspired him with boundless admiration. When in trouble, the mere sight of the peaceful face of his

beloved superintendent comforted him, and his words always encouraged him. He tells us;

Now whenever I saw my good master Florentius standing in the choir, even though he did not look about, I was so awed in his presence by his venerable aspect that I never dared to speak a word. On one occasion I stood close beside him, and he turned to me and sang from the same book. He even put his hand upon my shoulder, and then I stood as if rooted to the spot, afraid even to stir—so amazed was I at the honor done me.

Florentius, on account of feeble health, sometimes could not dine with the Brethren, but ate at a small, neatly-served table in the kitchen. and Thomas says that he often brought his master's meal from the dining-room, and "served him with cheerfulness and joy." When Florentius was worse, it was his custom to call the Brethren together to pray for him, and Thomas was delighted when it fell to his lot to carry the message.

At twenty Thomas left the Brother-house, which had been, he said, an actual paradise to him, and entered the Convent of St. Agnes, near Zwolle, newly founded by the Brotherhood. Here he spent his life. His chief occupation, beside the usual devotional exercises, was preaching and the duties of the confessional. Crowds flocked to hear him from distant places, and he never refused to preach when desired to do so. He wrote "The Imitation of Christ," "The Soliloquy of the Soul" "The Garden of Roses" "The Valley of Lilies," and other religious treatises, and transcribed the books of others. "He took a childlike delight in well-written books and was of opinion that what is good and holy ought to be ornamented and honored in this manner." His monastery preserved a beautiful copy of the Bible in four volumes, and other fine manuscripts of his works. He died in his ninety-second year. But though he used his eyes so constantly, his sight was unimpaired at his death, and he never wore spectacles.

He seems to have had no fondness for nature or art, though he lived in the age of Van Eyck and Hemmling. He took no interest in politice nor in literature. He thought it dangerous to the soul even to take a walk for pleasure. On certain days of the week he used the scourge. He had a taste for sacred music and wrote a few short poems. But it was his rule to keep his ears and eyes closed that he might not fall into temptation. He loved the contemplative life, and no place was so pleasant to him as his cell. "A portrait of à Kempis had this characteristic motto at the foot: 'I have sought rest everywhere and found it nowhere save in solitude and books.'"

He was always tranquil and plessant, "prudent and regular in all his actions, and ever shedding around him peace and blessing." When describing the Man of God in his works, he unconsciously gave us a picture of himself: "All who were acquainted with him have borne witness, how during the whole course of his life, he evinced love to God and man, cheerfully bearing all afflictions and kindly excusing the faults and foibles of his brethren." He loved the public worship of God, and during the singing of the psalms "his countenance in a manner shone and his whole frame involuntarily followed the direction of his soul." At different times he served as Steward and Superior of his convent, and devoted himself to his duties to the injury of his health.

His little book "Of the Imitation of Christ." as George Eliot says, "works miracles to this day, turning bitter waters into sweetness." It is one of those works which appeal to the most diverse natures—to an Auguste Comte as well as to a John Woolman or a Wesley. It lies beside the Bible in the cottager's kitchen and in the closet of kings. The London Positivist Society are accustomed to use it in their meetings but with some singular changes, as the following extract from a sermon by Mr. Congreve, their pastor, will show; "We read the 'Imitation of Christ,' by Thomas à Kempis, so strongly recommended by our founder as the most universally-received manual of devotion and of a holy life.... We substitute Humanity for God; the social type for the personal type of Jesus; our own inward growth in goodness for outward reward; the innate benevolent instincts for grace; our selfish instincts for nature." The attempt to resolve the "Imitation into an impersonal philosophy will seem as absurd to most lovers of it as Matthew Arnold's substitution of the "Something not ourselves" for the personal God of the psalms.
(*N. Y. Evangelist.*) T. M. W.

HOLINESS.

An address at the Holiness Council, St. James's Hall, Feb. 5, 1881.

BY MRS. BOOTH.

"I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God."—ROMANS xii. 1—2.

When my dear husband was speaking, I was thinking about the word in the text, "*that*"—"That ye may prove what *is* that good, and acceptable, and perfect will of God." This advance in the Divine life, as well as every other, right to the end, till we advance into glory, has its *conditions*. The conditions of the advance from an absolutely unawakened worldly condition, to that of a convinced sinner, IS THE RECEPTION OF THE LIGHT. God awakens and enlightens thousands, and tens of thousands reject the light, instantly put it away, shut their eyes, will not have the light; these go back into greater darkness, and sin with more alacrity than ever they did before. Those who receive light, become convinced of sin—awakened, enlightened souls.

The next condition of advance from the state of a converted, struggling sinner, willing to part with his sins and to follow Christ *is faith*; to believe in the Lord Jesus Christ, that he may receive the forgiveness of sins. And every advance onwards, if the believer is ever to get beyond the first principles, if he is ever to grow a single inch, so to speak, there is a condition involved in that advance! For instance, if after conversion, the Holy Spirit reveals to him something which is inconsistent, which he did not before see, the condition of his advance another step is the *renunciation* of that thing! The reception of the light, and OBEDIENCE TO IT—and if he shrinks from, and does not receive and obey the light, he will never advance *any more* until he does. There are thousands of Christians instead of advancing have gone back since their conversion, because they would not comply with the condition "that they might prove the good and acceptable and perfect will of God."

There was a condition. They would have proved it, if there had been no condition; but there was a condition they would not comply with. They would not receive and obey the light. So there they stick, just where they were; or, rather, they have gone back.

Well, now then, here is a condition to *this* grand and glorious advance from the state of justification—where, while the believer is given power over sin, so that it does not rule over him, yet he sometimes, through its inward workings, falls under its power—the advance from this comparatively sinning and repenting condition on to that platform where the soul so abides in Christ that it sins not, that it loves God with all its heart and soul, and mind and strength—so united to Christ that walking in the power of the Holy Ghost, it fulfils the law of love under which it is placed, the advance, I say, from that up and down, in and out, falling and rising state, to this higher platform, also has its *conditions*.

You would go up to it to-day if it were not for the conditions; most of you would go up in a body as the Israelites would have gone into Canaan, if there had been no condition. I never knew any one so foolish as not to want to be in the good land; they want to be in, of course, and they would go in and get the honey and the milk, but there are the CONDITIONS! Now, then here you have it plain, and you have it in numbers of other passages equally plain.

There is nothing upon which the Holy Ghost has been more particular than in laying down the conditions. And what are they? "And I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." The living man—all of you; not IT, something in you.

That term is never used by the Holy Ghost when speaking to Christians, but *you* yourselves, *ye, you, your* bodies, *your* souls, *your* mind, the whole man—YOU—"a living sacrifice, holy, acceptable unto God, which is your reasonable service." And is it not? Is it too much? Is it more than He bargained for when He bought you? Is it more than He paid for? It is your reasonable service.

And now, then, comes the condition: "And be NOT CONFORMED TO THIS WORLD, BUT BE YE TRANSFORMED by the renewing of you mind, THAT ye may prove."

Oh, if you could be transformed to Him and conformed to this world at the same time, all the difficulty would be over. I know plenty of people who would be transformed directly, but to be not conformed to this world, how they stand and wince at that! They cannot have it at that price. As dear Finney once said, "My brother, if you want to find God you will not find him up there amongst all the starch and flattery of Hell. You will have to come down for Him." That is it, "Be not conformed to this world."

Nothing wounds me more after being at meetings for dealing with souls, where I have tried to speak in a most pointed and thorough way to make everybody know what I meant, when I go to the dinner or supper table, people have not known a bit, or if they have, they won't accept it. Oh, this is the secret—they will not come down from their pride and high mightiness. But God will not be revealed to such souls, though they cry and pray themselves to skeletons, and go mourning all their days. They will not fulfil the condition—"Be not conformed to this world." They will not forego their conformity even to the extent of a dinner party. A great many that I know will not forego their conformity to the shape of their head dress. They won't forego their conformity to the extent of visiting and receiving visits from ungoldy, worldly, hollow, and superficial people. They will not forego their conformity to the tune of having their domestic arrangements upset—no, not if the salvation of their children and servants and friends depends upon it. The *sine qua non* is their own comfort, and then take what you can get, on God's side. "We *must* have this and we *must* have the other, and then if the Lord Jesus Christ will come in at the tail end and sanctify it all, we shall be very much obliged to Him; but we are not going to forego these things."

Oh, friends, friends! I tell you this will never do. God helping me, I will, I must tell you, because it is driven in upon my soul by what I am seeing and hearing every day. People come to these meetings, and they groan and cry, and come to us for help and we exhaust our poor brains and bodies in talking to them and giving them advice, telling them what to do, and when it comes to the point we find, "Oh, no don't you be mistaken; we are not going to sacrifice these things. We cannot have the Lord, He won't come into our temples and take them as He finds them. We could not forego these things."

You remember the text that was read at the opening of the meeting, "and the world hath

hated them because they are not of the world." It means something, and there are a hundred other texts teaching the same truth. Now WHAT DOES IT MEAN? The Lord help us to see it. Does it not mean that we are not to be like the rest of the world? That we are not to be guided by the same measure and act upon the same principles as the world—that we are not to attach the same importance to mere earthly and worldly things that worldly people do? Have you ever thought of those awful words in the parable of the sower: "The desire of other things enters in and CHOKES the seed," not abominable things, not immoral things, not shameful things, but the *desire of* OTHER things." And in another text: *Who* MIND *earthly things*. They attach more importance to worldly things, and other things, than they do to the things of His kingdom. They practically make these things FIRST, though they sing about His kingdom and profess to make Him first; they make the earthly things first, and therefore they will not have their earthly things upset for His things, and do you suppose He is cheated? Do you suppose He is deceived? Do you think it is likely that the great God of Heaven, who has millions of angels and archangels to worship and serve Him, is going to pour His glory on such people, and reveal Himself to them, and use them? Not likely! "I will be first in your love," He says.

You women here, if you knew that you were not the first and only one in the affections of your husband, what would you say? And you husbands, would you dwell with a wife if you knew you were not the only one in her affections, but that they were divided between you and some one else? "Not likely!" you would say; "I am not going to lavish my affections, and my society, and my gifts, and everything I possess, on one whose heart is divided with another." If she will have her heart divided, then she must go to that other."

Now you know God is a jealous God, and He knows who do mock Him, and He knows who will not sacrifice this conformity to the world, that they may walk with Him in white; and He knows who do not care what anybody thinks of them, or what people say of them, who are willing to be counted fools and fanatics that they may walk with Him and promote the interests of His kingdom, and who only regard their bodies as His instrument and their homes as His temple, so that their breakfast hours, or dinners hours, or luncheon hours, or any other hours, may be upset, and in fact, everything made subservient to the interests of His kingdom. We must place everything at His service—our children, business, homes, and everything. If I understand it that is nonconformity to the world.

Before we close let me say a word to day to help those who are desiring to attain this blessing. There is no other way. It is of no use beating about the bush. Be not conformed, but be ye transformed. These two are in juxtaposition. If you will be conformed then you cannot be transformed; if you will not be conformed, then you shall be transformed. Now will you give up conformity to the world? If so, you may, every one of you be transformed this morning—go up into the land. You may all be saved to-day, and make your abiding place in Christ, and have all the power and glory which come to them that possess Him, you may advance from the miserable condition of a poor up-and-down, in-and-out wretched man, on to the glorious vantage ground of a saved man and a saved woman. The Lord help you. Amen. —(*War Cry.*)

WALKS WITH THE COMFORTER.

REV. G. HUGHES.

Our Walking Companion.

"I worship Thee, O Holy Ghost!
I love to worship Thee;
My risen Lord for aye were lost,
But for Thy company."

The pleasure of a walk is largely dependent upon our associations. If we have a genial companion, who shares our confidence, and can beguile the tedium of the way by pleasant converse, each step may be rendered attractive and joyous. Man was not made to be solitary. The economy of grace provides a blessed Companion to journey with us, to converse with us, and to minister unto us. That companion is the HOLY COMFORTER.

The Comforter! What a cheering designation! How wisely adapted to our earthly circumstances! This world is full of darkness and sorrow. We need a Comforter, with qualities suited to our life-exigencies—one ever near, ready to respond to the varied experiences of our earthly career. In the Comforter promised to the disciples by the Savior, and so illustriously revealed under the present dispensation, we have such a traveling companion. Let us notice—

First—His exalted character. The names which He bears, and the offices which he graciously fills, bring Him distinctly before us. They have been grouped together thus: "Breath of the Almighty; Free Spirit; Good Spirit; Holy Spirit; Holy Spirit of God; Holy Spirit of Promise; Power of the Highest; Spirit of the Lord God; Spirit of the Lord; Spirit of the Father; Spirit of Christ; Spirit of the Son; Spirit of Life; Spirit of grace; Spirit of prophecy; Spirit of adoption; Spirit of wisdom; Spirit of counsel; Spirit of might; Spirit of understanding; Spirit of knowledge; Spirit of the fear of the Lord; Spirit of truth; Spirit of holiness; Spirit of revelation; Spirit of the judgment; Spirit of burning; Spirit of glory; Voice of the Lord; the Lord; GOD."

Now look at this inspired portraiture! What a concentration of excellences in the one person—divine excellences! He bears the august name of the godhead—is expressly called GOD. To Him are ascribed the natural perfection of deity—eternity, omniscience, omnipotence, and all the rest. The moral perfections, also, are possessed by Him, in infinite degree, and are revealed to us with all the resplendency of the latter-day dispensation.

Observe, too, His sacred functions here described: Life, wisdom, knowledge, counsel, understanding, prophecy, truth, witnessing to adoption, holiness, judgment—these are the high and holy functions of this glorious Personage.

In such a Presence, high, blessed, all-comprehensive, Divine, we may well prostrate ourselves with profound reverence, saying, adoringly, "Blessed, thrice blessed, thou HOLY COMFORTER!" He is indeed the fountain of life, the source of all good, the "Executor of the godhead," the Sovereign of the latter-day dispensation.

Second—The intimacy of His relations. If we were simply permitted to contemplate these excellences of character in this adorable Person afar off, it would detract largely from the interest of our theme. Such, however, is not the fact. It belongs to the ice-bound realm of infidelity to indulge in these remote contemplations of deity. To the dwellers in that frigid zone, God is indeed on the throne of the universe, "high and lifted up," glorious in character, swaying a mighty scepter, controlling the movements of the worlds. But, He is not cognizant of the minutia of individual human life. Christianity, however, teaches us better and brighter things. It brings God nearer. First, in the person of the incarnate Jesus—now in the person of the Holy spirit. God is near, divinely near, preciously near, comfortingly near. The relations of the Holy Spirit with saintly life are so intimate, as to make Him really our daily companion—to walk with us, to talk to us, to sympathize with us, in all our mournful allotments, to bear us over rough places, to defend us against malignant attacks, to give us a gracious uplift in every hour of need.

The blessed Comforter, our traveling companion, is so near that we can see Him, hear His voice, feel His *touch*, be cognizant of His gracious communications. We apprehend His presence by faith—

"Faith lends its realizing light,
The clouds disperse, the shadows fly,
The Invisible appears in sight,
And God is seen by mortal eye."

What Bible testimony have we to these intimate relations of this Divine Person, The comforter? Much. The Psalmist says, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." This is peculiarly verified in these New Testament times. The apostle opens to us this great verity in writing to the Corinthians: "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Here these intimate relations are beautifully presented. The believing soul is the temple of God in the person of the Holy Spirit. He has entered in to dwell there. Its wide and magnificent avenues, its capacious chambers, its measureless domain—all filled by this glorious Presence. He walks there, up and down, far and wide—every step is full of light, and life, and joy, and comfort, and glory. We may hear His stately steppings, and the music of His voice. He breathes upon faculty of the soul and there is life. In all the vast realm of interior being He says, "*Let there be light!* Responsive to His voice, the whole new creation is bathed in light.

O, beloved, are you conscious of this interior Presence? Do you thus know the Holy Ghost? Are you familiar with His luminous countenance, and joyous footfall, and charming voice—as The Holy One, dwelling in you, and walking in you? No wonder this consciousness, when ti becomes clear and vivid and strong, thrills every fiber of redeemed being with ecstacy.

In further confirmation of this fact of personal, intimacy, we have many other passages. "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Here we are said to walk in Him. We are one with Him, and He is one with us. Again, "If we live in the Spirit, let us also walk in the Spirit." He is walking in us, and we walking in Him. How delight! We need to cherish this thought of personal intimacy with the Spirit, untill, by faith, we apprehend, vividly, His nearness, and we bask in the light of His countenance. (*Guide to Holiness.*)

HINTS FOR WORKERS IN GOSPEL MEETINGS.

1 Cor. iii. 9-15; Dan. xii. 3; Jer. xxiii. 28, 29.

BY MAJOR D. W. WHITTLE.

GIVE personal invitations during the day, as opportunity may occur (and make the opportunity where it does not occur); to the unsaved, to attend the Gospel meetings in the evening. Make appointments to call and bring friends with you where it is possible so to do.

When the invitation is given at close of sermon for workers and inquirers to meet in the inquiry meeting, you are expected to invite those whom you may have brought to the meeting with you, or any in your vicinity whom you presume to be without Christ, to go with you to the inquiry room. Whatever your feeling of timidity in doing this personal work, do not be deterred by fear that you will give offence. Be natural and courteous in asking the simple question as to personal salvation, and extending the invitation to come with you and talk the matter over.

If persons refuse and seem to repulse and chill you, do not be dismayed, or consider your labour lost, or that you have made a mistake. God often uses such refusals to convict of sin, and to lead a soul to repentance. We are simply to be faithful to souls. The responsibility as to results is with God.

In the inquiry room use judgment as to whom you are best adapted to talk with. Always have

your Bible with you, and after a few words to ascertain the state of mind of the inquirer, present the truth you think he needs, from the Bible.

Use as few words of your own as possible, but present God's Word. Have the inquirer read it for himself. When Christ as the Saviour has been clearly presented and accepted, kneel in prayer and ask that the Holy Spirit may seal the truth to the inquiring soul. Have the inquirer follow you in prayer, giving himself to God in the acceptance of Christ. Wait for him to pray. Often it is a hard struggle. Help him to pray. Tell him to commence with "God be merciful to me a sinner," to thank God for the gift of Christ, and to tell God that he accepts Christ. It is in the first sincere prayer that most souls come into the light, in the apprehension, by the teaching of the Spirit, of the Word of God, presenting Christ as their Saviour.

Therefore, urge them, after you have shown them the Word, to pray. Have faith yourself for the salvation of those you may talk and pray with. Our own unbelief often hinders souls coming into the light.—(*Word and Work.*)

REV. W. HASLAM IN BLACKPOOL.

Rev. W. Haslam has just concluded a most successful mission in Christ Church, Blackpool. The services have been very largely attended, and the after-meetings unusually so, on some occasions nearly the whole congregation remaining. The blessing vouchsafed commenced on the first evening of the mission, and continued in a larger degree throughout the whole of the time, nor was it confined to any particular class, but people from all classes realized the apostle's words when he said, "The Gospel is the power of God unto salvation to every one that believeth." On the second Sunday the church, which holds 1,300 people, was crowded in every part, and although forms were placed in the aisles, and every means used to accommodate the people, there were still some who from want of room were obliged to return home. Mr. Haslam preached for an hour and forty minutes, but the people were not tired; so that when a hymn was sung and opportunity given for any who might wish it to retire there were few who availed themselves of it—in fact, it was manifest that no curiosity brought the people there, but an earnest desire to obtain the salvation which was so powerfully and yet simply presented to their notice. In the afternoon there was a service for children, and at least 1,100 were present. At the end of the eight days Mr. Haslam very kindly consented to continue the mission three days longer. The interest on the part of the people continues, and when the thanksgiving service was held, though the rain descended in torrents, the people assembled in their usual numbers, and scores, I believe, who before the mission were careless and indifferent now poured forth their heartfelt praise and thanksgiving for the change they had experienced, and the pardon and peace which they had received.

In addition to the mission services Mr. Haslam gave a Bible reading to believers every afternoon, which was largely attended and much appreciated. Mr. Haslam also has very kindly conducted services for women in the schoolroom. These have been so crowded that many have not only been unable to obtain seats, but have been obliged to forego the privilege of the meeting because there was not room to accommodate them. It has been a very blessed time for Blackpool, for, though we have had missions before, we have never had one so largely attended or so greatly blessed. (*Word and Work.*)

C. H. Wainwright, Vicar.

.... A more glorious victory cannot be gained over another man than this, that when the injury begins on his part, for the kindness to begin on ours.

Miscellany.

—From a description of Holman Hunt's picture of the Shadow of Death, in *Zion's Herald:*

About midway of the painting to the right, stands a carved ivory coffer, supposed to be the one left by the wise men of the East at the time of Christ's birth. It is very richly carved in floral emblems and oriental figures; in fact, the design of the whole carving was obtained from the ornamentation of capitals of columns existing at present in Persepolis. The casket is lined with pale crimson satin, and inside are a crown of gold, an incense-burner, and a bag of myrrh—all the gifts of the Magi. The crown, surrounded by upright rays or spikes, is a conbination of forms, in which the coronets of the dynasties of Antiochus and Herod, as well as those of the ancient and modern Persian monarchs, are represented. The incense-burner is of a style known among the ancients, and is of *cloisonnè* enamel. The crown symbolizes His dominion, the incense-burner His priesthood, while the myrrh is typical of prophecy. Thus has the artist carried out his idea of the words: "He shall be prophet, priest and king."

Over the casket is thrown a covering or veil, for the purpose of concealing the coffer from the gaze of idle curiosity. It is very elaborately embroidered, wrought in patterns of royal purple and crimson, which were obtained from fabrics in the East.

Directly in front of the casket, and close to one end, is a rush chair without a back, which is almost concealed by the covering of the casket which has been thrown over it. Shavings are scattered about in all directions, while a large pile in the background indicates a day of busy toil.

We have now completed the description of all the minor parts of the painting, thus preparing the background and surroundings for the two figures which constitute the most important part of the picture. These two figures represent Jesus and His mother Mary. It is the hour of sunset. The vaulted workshop is filled with the light of the just setting sun, which passes in through the open doorway. The door is supposed to be near the south wall of the building, on the west side of the house. In the land of Palestine there is no hour during the day when the effect of the sun's glow is more powerful than just at the hour selected by the artist. As the orb of day approaches the horizon, the shadows of the objects reflected are very strong and distinct, and of about the same size as the objects themselves. For these reasons there are two peculiarities about the lighting up of this picture. The first is the extraordinary brilliancy with which every object is irradiated; and, second, the extreme lowness of the source from which this light comes.

To the right of the picture, kneeling before the coffer, is Mary, clothed in the common dress of the women of the country, Nazareth. This consists, in the main, of the blue linen *tobe* and white head veil. This dress, or garment, is girdled about the waist, and in this instance the left arm of the Virgin is exposed to view. The drapery about the arm, answering to the sleeve, is turned up about the shoulder, revealing a facing of a bright-colored materal. Upon the arm near the wrist are two hands resembling our bracelet, while another, similar in style, is seen just above the elbow. Running from the waist down to the bottom of the garment on the left side is a seam which is corded with scarlet, resembling in color the facing about the arm and shoulder, which might be considered rather modern in style. This kneeling posture gives but a side view of the figure, and causes the exposure of the left foot, the toes of which rest upon the floor, retaining it in an upright position. The face is turned from us, thus concealing her features.

Considering the source from which this casket came, it is not unreasonable or wonderful that Mary should value the offering very highly—more on account of the mysterious prophecies connected with it, perhaps, than its intrinsic value. Think you this woman, this mother, had forgotten the words of the angel who appeared to her before the child was born? Did he not tell her, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end?" (Luke 1: 32,33.) During all these years of His life, and especially since the day of the discussion with the elders, as she has watched her son pass from childhood to youth, and from youth to manhood, in all things "subject unto them," has there been no questioning within herself as to the meaning of "My Father's business?" Who knows but her mother's love and quickness of perception have led her to feel that in the present condition of her people the fulfilling of the angel's prophecy can bring only pain and suffering to her child? The whole is as great a mystery to her now as she looks upon the strong, intelligent, obedient and affectionate Jesus, as it was on the day of the angel's visit; and yet the word of the Almighty was then pledged, and how can she doubt it? She can but wait in patience, knowing that at some time all shall be made clear which now appears like a mystery. Perhaps on the very day selected by our artist, her anxiety may have caused her to put aside her household duties for a time, that she might warn her son of the close approach of night. The other members of the family are absent, and as she has listened to the sound of hammer, saw or plane, her heart has longed for a private, confidential word with her dutiful son. As she has approached Him and urged the putting aside of His work, He may have told her He must "toil while the day lasts." She may have remonstrated with Him for so strictly observing the Jewish hours for toil, which causes another reference to the scroll upon the window sill. It requires but a moment to satisfy the Master's mind; and, making some reply, He resumes His work, while His mother turns away, her heart filled and saddened with anxious forebodings. In her perplexity she crosses over to where the coffer stands, and, kneeling down before it, removes the cover with gentle hands' throwing one end of it over the rush chair by its side, and opens the lid, that she may examine its contents once more. The articles are all symbols of the titles Christ is to win for Himself; and in the hope of gaining some comfort, or of making some new discovery that shall prove the key to this mystery and soothe her restless, questioning soul, she once more falls on her knees before them, not knowing what else to do. As she has stood pondering upon the words of her son, the one question, "When shall all these prophecies come to pass?" has been uppermost in mind; and now she seeks consolation, as well as an answer, in the trinkets which the casket contains. She has raised the lid about half way, when a shadow is seen by the side light of her right eye, and thinking, probably, that some one is at the door and about to enter, as the shadow is in direct line with the door, she hurriedly glances at the shadow instead of the object itself, as was perfectly natural. The glance becomes a prolonged stare, for there in perfect outline is a cross, upon which is fastened a human form. Another hasty glance reveals the position of Christ, and her eyes are again riveted upon the shadow, for now she knows that the form thus outlined is the form of her son. This, following so closely upon the anxiety and cause which led her to open the case before her, she believes to be an answer given her, showing the fate of Christ. Horrified, she remains motionless. The lid is held at the point to which it had been raised, while the distended muscles in the arm and foot reveal to

us her bodily anguish. Could the face have been shown to us, the features would have expressed all, and far more, than the artist was able to bring out in posture and development.

The Messiah's eye has followed His mother as she turned away from Him, and as He observes her kneeling, carefully removing the covering from her treasures, His heart is filled with love and tenderness, for in this act He recognizes the strength of her mother's love. Thinking He will go to her and comfort her, if the hour of rest has come, He leaves the saw in the furrow and steps over the plank that He may glance out of the open doorway at the sun—the clock which controls His hours of labor. His gaze falls upon the light of day already dipping its edges beneath the line of the far distant horizon. The sunset is not only the signal for the putting aside all kinds of labor, but it is also the hour of evening prayer; and observing this custom, the Saviour raises His hands and outstretches His arm in devotion, thus casting the shadow which has arrested the attention of Mary.

—From the Report of the Am. Madura Mission:

In our contact with the people at feasts and in villages, we find that they have not forgotten the aid which they received in the famine; on the contrary, they hold their benefactors, in those distressing years, in grateful remembrance, and, not unfrequently, recall the distribution of relief to our remembrance, and speak warmly of the great Christian nation over the sea that rose to help them in their day of extremity. The records of these itineracies present many interesting items. Said the people to the preachers in one village:—'Your coming to-day is a good omen. Tell us of your religion and we will gladly hear you. In one village,' the records go on, 'the stone-carver whom we met on a previous itineracy, and who then proclaimed openly that he would never again carve another stone idol, we find is keeping his promise, and is a Christian privately.

The Bible-women devote their time exclusively to Hindu, Roman Catholic, and Mahomedan women. They labor under the guidance and stimulating example of the ladies in their respective fields. It is not found necessary, in this district, to resort to any accessories, such as needle-work, in order to gain a hearing from the women.

This year, about twelve hundred heathen women have been regularly visited, and instructed in the way of salvation. The number of women who have heard the truth from the lips of these Christian women, may be estimated at twenty thousand. When we add to this the great number of heathen women who are influenced and enlightened by our other agencies, how inspiring the thought; what an excellent topic for earnest prayer on the part of all who yearn after the salvation of the Hindus!

The medical work is conducted by Dr. Chester, who has assistants in the various stations. Of the value of the work of the assistant at Pasumalai, Mr. Washburn reports:—"The service of the medical assistant is of very great value from a missonary point of view. Patients seldom leave the dispensary without a tract, or some religious conversation or some kind word which they do not forget. Sikkanthamalai is the abode of Subramanian, the gnanapandithan, the divine physician, and there are numbers of people affected with diseases, who, after trying the village doctors, vow to spend a month or more, at his shrine. Two Sundays ago, a wealthy merchant was at our church service. He had come on a vow, of forty days visit, to Subraamnian; but, finding towards the end of the term, that he was growing worse rather than better, he resolved to abandon his vow, and so came to our dispensary. There he received medicine which he thought did him good, and on the first opportunity, came to our Sunday service. The people look upon European medicine as safe, efficacious, and valuable, not the least for not imposing an intolerable regimen and diet."

Of her medical work, in Madura, Mrs. Capron writes:—"I have continued to spend five mornings a week in the dispensary. The school and Bible-woman's word have made such heavy demands upon my afternoons, that I have done little visiting in this line I notice, with sincere regret, the sudden death, on the 12th Dec., of the trained native nurse, supplied by Dr. Chester, to temporarily fill the place vacated by the death of her predecessor. She was a woman of great executive capacity, abounding cheerfulness, and of a diffusive, kindly spirit. Admirably qualified for her work, she won many friends. The record of the year reveals the kindness of the Lord in preparing her for her great change. Her increasing love for the Word of God, and her realization of its power over her own soul, so that she often said,' I never before knew how to read the Bible,' toned down her naturally impulsive spirit, till 'the victory that overcometh the world, even our faith,' was hers. When the fatal convulsion had seized her, the thoughtless exclamation of the woman with her, 'Jesus, save us,' as quickly brought to her lips, her dying testimony, 'You should not say that by your mouth; it should come from within the heart.' In one more brief lull of severe spasm, she pointed her finger upward, and said, 'Jesus, Jesus.' He whose is the power 'to sanctify, and cleanse, with the washing of water, by the Word,' was to reveal Himself.

—Arcot Mission Report. Rev. Z. John:

The Roman priest has made great efforts to draw away the people of Chennatur and Ladapuran to Romanism. Pitching his tent midway between the two villages at night, he shot off rockets and candles in the air and had other display of fireworks to attract the people. Inside of the tent he placed little images and there burned incense and conducted mass. He enticed the people saying, "If you join us we will return you your kudumi, your sacred thread and your caste." Going to the houses of those who had already joined him, he sprinkled them with so called holy-water and made figures of the cross with chalk on the floor and walls. The people influenced by his idle and winning advice began to make seditious speeches. One said, "If we go there we may preserve the customs of our old religion; we need only rub off our caste marks when we enter the Church." Another said, "We can rub a cross of ashes on our forehead and then our people will not say that we go with bare foreheads." Still another remarked, "We will make a road on the north side of the village, bring out the temple car, put in the image of the Virgin, draw it about, and thus keep holy feast." When these poor weak Christians began to talk in this way, those who read this report may know how great our sorrow was. Moreover their principal talk then was about the splendors of the Roman religion. "When the Roman swamy (priest) puts on his silk garments to do service, on his back and breast are glittaring crosses of gold. Why do you not dress like that? When we look at him he appears to us like God" they would say. Thus when we saw their minds turned in that direction, we could only bear it all patiently and remember them at the throne of grace.

This schism continued throughout the whole of 1879, but at the close of this year the man who had been foremost in assisting the priest and who had received 200 Rs. from him ran away to the Mauritius. The loss of the Rupees 200 and the escape of the man who received it, appears to be the only fruit of the priest's efforts to secure this village. After this man ran away all has been quiet in the village.

TELEGRAPHIC NEWS.

St. Petersburg, March 31st: An Imperial decree has been issued granting a representative Municipal Government to Saint Petersburg.—General Roehoberg has been appointed to replace General Skobeleff in command of the Russian forces in the Turcoman country.

London, April 1st: A long and animated debate took place in the House of Lords relating to the Transvaal. Lord Cairns in an eloquent speech attacked the policy of the Government in South Africa.—The *Daily News* publishes a paragraph stating that England has declined the invitation to take part in the Bi-metallic Conference.—The Revenue Returns for the March quarter amount to £27,875,000 showing an increase of £750,000 as compared with the same period last year. The Revenue Returns for the year amount to £84,062,500, showing an increase of £2,750,000 as compared with the previous year.—The Marquis of Hartington (Secretary of State for India), replying to a question in the House of Commons this evening, said that the Government has no intention of permitting Yakoob Khan's return to Afghanistan, as, by doing so, it would only help to create anarchy.

Athens, 1st: Greece insists upon Prevesa being included in the extension of territory to be granted by the Porte.

London, 2nd: The official corresponence has been published concerning the Russian operations in Central Asia. Lord Dufferin, being alarmed at the ambiguous reply of M. Giers (of the Russian Foreign Office) to a question made on the subject, requested an absolutely clear and explicit announcement as to the policy of Russia with regard to Merv. In a despatch from Lord Dufferin, dated March 25 (?), he stated that the Czar had authorized M. Giers to state that there was no question of the Russians advancing on Merv, but at the same time His Majesty trusted that England, on her part, would render possible the Russian policy of abstention and moderation by not permitting British officers to haunt the Oases and stir up the Turcomans against the Russians.—General Sir W. Fenwick Williams, Bart., has been appointed Constable of the Tower of London.

3rd: Mr. Childers (Secretary of State for War), replying to a question in the House of Commons, said that it was intended to keep 12,000 troops in Natal and the Transvaal.—Latest advices from the Transvaal state that the Boers are terrorising over the Loyalists.—Mr. Bradlaugh has resigned his seat in Parliament, and now seeks to be re-elected.—Advices have been received that the French engineers who went out to the Sahara country to explore for a railway track have been massacred.—Fighting is going on between the French troops and the tribes on the Tunisian frontier.

Athens, 3rd: The Greek Government has sent a circular to its representatives abroad, which repeats and justifies the refusal of Greece to accept the terms proposed by the Porte.

London, 4th: A serious riot occurred on Saturday at Clogher, County Tyrone, on the occasion of evicting a tenant for non-payment of rent. The police fired upon the rioters, and several of the latter were killed and wounded.—A severe earthquake, causing great destruction and loss of life, has occurred at Chio.—In the House of Commons this evening the Chancellor of the Exchequer introduced his Budget for 1881-82, which sets forth that the revenue for the past financial year amounted to £84,062,500 and the expenditure for the same period to £83,125,000.—The revenue for the ensuing financial year is estimated at £86,000,000 and the expenditure for the same period is estimated at £84,687,500. The surplus for the past year amounts to £930,000 and for the ensuing year to £1,250,000. The Chancellor of the Exchequer proposes a reduction of one penny in the Income-Tax, which will convert the surplus into a deficit of £275,000. A modification is proposed in the tax on beer, and to equalize the incidence a reduction is proposed in the duty on foreign beer.—The conversion of short annuities into longer ones is proposed, thus reducing the debt £60,000,000 in twenty-five years. There is to be a gradual abolition of the duty on plate; an adjustment in the surtax on foreign spirits, which will produce an increase in the revenue of £180,000; and finally a readjustment is proposed in the duty on legacies and probate.—A surplus is expected of £300,000 over the expenditure, and the financial condition of the country is regarded as satisfactory.

5th: It is apprehended that complications will arise over the Tunisian frontier troubles. Extensive warlike preparations are being made by France, and the French press is excited.

Rome, 6th: In the Italian Chamber of Deputies to-day there has been a debate upon Tunis. Signor Cairoli said that a reassuring explanation had been furnished by the French Government, and that England and Italy were in complete agreement over the Tunisian question.

London, 6th: The bulletin issued last midnight states that the Earl of Beaconsfield is less prostrate.

—The Marquis of Hartington, replying to a question in the Commons, said that the increased consumption of opium in British Burmah was under the consideration of the Indian Government with a view to its being checked.—His Majesty the King of Greece yesterday held a grand review of the Greek troops at Athens.

7th: The Marquis of Hartington (Secretary of State for India), replying to a deputation that waited on him yesterday, promised to consult with the Indian Government on the subject of elementary education in India.—Last midnight's bulletin states that the Earl of Beaconsfield is improving.—The Powers have agreed to guarantee the fulfilment of the Porte's promise to surrender certain territory to Greece.—Advices from Ireland state that serious riots have occurred in Baltimore, County Cork. The police were obliged to fire on the rioters, several of whom were killed and wounded.—The Earl of Beaconsfield has had a severe relapse, and Sir William Jenner, M. D., has been summoned to his bedside.

PASSANGERS SAILED.

Per Str *Camorta*, 1, for London:

Major Douglas, Mr G Bethell, Mrs Randel and 4 children, Mr James Naredy, Lieut R W Wilson, Capt Self, Mr T L Lyàis, Mr C Tream, Capt J Chambers, Mr G Brown, Mr Stevenson, Mr and Mrs Maidment and six children, Mr D C Boyd.

Per Str *Urano*, 5:

For Suez.—Mr Rob Hickie.

For Trieste and for Brindisi.—Mr and Mrs Holmes, CS, and two children, Mr and Mrs J Macpherson, Surgeon-Major and Mrs Parker, Monsieur de Rivorjre, Mr C Bocker, Mr Chas Drehmann, Mr C Thomson, Mr G Mistrorachi, Mrs Bernhard, Mr T W Paglincki, Mr A Dormancheck, and Revd Predeck.

For Venice.—Revd Mr and Mrs Hirner and three children. Revd Mr and Mrs Brashe and three children, Revd Mr and Mrs Hafner and two children.

Per P and O Str *Sumatra*, 7:

For Southampton,—Syed Habeed Ullah, Syed Nubboe Ullah, Mrs Dame and 3 children, Mrs Gatacre and infant, Mr and Mrs J Cook, Mr and Mrs McLeish and 3 children, Mr and Mrs Bartlett and 2 children, Mr and Mrs Beyts and 4 children, Mr and Mrs Hartwell and 3 children, Lieut Bell Irwing, Lieut T R Hallowes, Messrs J Norton, M Birkbeck, Cooney, Dosabhoy Cowasjee, A W B Kirwan, A J Reade, R Cumberland, and G Bresley.

For Brindisi —Dr and Mrs Blanc, Col Maude, Rev A W Atkinson, Col and Mrs H H Lyster, Mrs A Lushington, Lieut-Col Castell, Dr Simmonds, Lieut F J White, Sir F P Haines, Dr and Mrs Jones, Major and Mrs Mignon, Capt Gough, Messrs C W Moore, Caleb H Angus, Macqueen, J Monckton, A Hills, A C Geddes, G Seymore, J E Mack, G G Cumming, Karpeles, D Henry, L J Arathoon, and B F Finch.

For Venice.—Lieut-Col Lowndes, Lady Dalrymple and friend, Dr and Mrs Franklin, Mrs Stockley, A Gentleman, Messrs Koop, Bahmayer, A Marcel, Clarke, P Dickens, C H Agnew, and Macbean.

For Suez.—Mr Kleinwort.

For Gibraltar.—Mr Beardmore.

PASSENGERS ARRIVED.

Per P and O Str *Khedive*, 4:

From Southampton.—Lieut Dodgson, Miss Ruck, Miss Turnedge, Miss Hsrniblow, Mr and Mrs Pool and child, Mr and Mrs Couldery, Dr and Mrs Miller, Dr H Miller, Mr Mrs and Miss Peate, Miss Cureton, Mr and Miss Webster, Messrs Dawson, Sharpling, Clutterbuck, Bromilow, and Wright.

From Brindisi.—Messrs W Knox, Carlisle, Nicholls, Lyon, Reinhold, Tapp, and Hawes.

From Venice.—Dy Surgeon Genl Smith, Capt and Mrs Bradshaw, Rev W B Andrews, Messrs L Moore, L Neill, Fletcher, and Hughes.

From Suez.—Miss Morrison.

Domestic Occurrences.

BIRTHS.

PARTRIDGE—At Bella Vista Cumballa Hill, April 3rd, the wife of Surgeon-Major W Peyton Partridge prematurely, of a daughter, who survived her birth one hour.

GILDER—April 8th, the wife of the Rev G K Gilder of a son.

MARRIAGE.

ROBERTS—SMITH—March 28th, at St Thomas's Cathedral, by the Rev F L Sharpin, E C Roberts, to Fanny, second daughter of Mr R C Smith, Colaba.

DEATHS.

HARRISON—March 31st, at Clare Road, Byculla, Hilda May, child of Mr and Mrs E C Harrison, aged 1 year, 8 months, and 23 days.

LYONS—April 3rd, at 40, Berkeley Place, Byculla, Albert Edward, son of Louis and Eliza Lyons, aged 2 months, deeply regretted.

BRITTEN—April 3rd, at Poona, Mary Gertrude, daughter of Colonel Britten, Staff Corps, aged 4 years and 3 months.

"BOMBAY GUARDIAN."

Subscriptions received from 2nd to 9th April 1881.

T. Glover, 31st March 1881, Rs. 6; J. N. Hawkins, 30th June 1881, Rs. 4; E. Carpenter, 31st December 1881, Rs. 6; A. J. Crowe, 31st December 1881, Rs. 6; P. Crystal, 30th September 1881, Rs. 7-10; W. R. Davie, 18th September 1881, Rs. 6; G. C. Gilder, 31st December 1881, Rs. 6; Revd. Andrew Stoll, 14th February 1882, Rs. 7-10.

IMPORTANT
New Advertisements.

BOMBAY TEMPERANCE LEAGUE.

THE annual meeting of the League will (D.V.) be held on Monday (the 11th inst.) in the General Assembly's Institution, Kalbadevi at 7-30 P. M. In addition to the usual business there will be a progamme of music, several friends have promised to sing solos. Tickets 8 annas each to be had from the Secretaries or at the Tract Society's Depôt.

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„ Wanzer System	do.	do.	40	55
„ Lincoln	do.	do.	40	55
„ Stranger	do.	do.	30	40
„ Agenoria	do.	do.	30	40
„ Windsor	do.	do.	40	55
„ Weir	do.	do.	40	55
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„ Howe System	do.	do.	—	75
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REQUEST.

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Persons leaving the country or otherwise having books to dispose of may be glad to help us.

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ROTHER HOUSE SCHOOL
Examination, July, 1880.

GENERAL REPORT

I have made a thorough examination of this School, and the results are highly satisfactory. The Papers on the whole were very well worked. Some: Scripture, English Grammer, Arithmetic, and Senior French were above the average in quality, and reflect great credit upon the Misses Barton.

The Pupils take great interest in their work and are very intelligent. The Schoolroom and arrangements are excellent.

T. H. HARRISON, M.C.P.
Examiner.

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